



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Waylon</i> ¹ (lengthy: stay in a valley in Hell/ bane/ woe) for the <i>muttafeena</i> (weights and measures defrauders) ² .	وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾
2. Who ^r if <i>ektalo</i> ³ (they ^z measured) on ⁴ (from) the people <i>yastawfona</i> (they ^z affirm fullness).	الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
3. And if <i>kalobum</i> (they ^z measured for them) or they ^z weighed (for) them <i>yokhserona</i> (they ^z cause loss to them).	وَإِذَا كَالُوهُمْ أَوَّزَوْهُمْ تَخْسِرُونَ ﴿٣﴾
4. Do not presume those that they (are) <i>maboothoona</i> ⁵ (they who are to be resurrected).	أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾
5. For a great day.	لِيَوْمٍ عَظِيمٍ ﴿٥﴾
6. Day up ⁶ the people for the worlds' Lord.	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
7. Not-at-all ⁷ . Verily book (of) the <i>fujjar</i> ⁸ (religion-cover-rippers) surely (is) in <i>Sejjeenen</i> (book comprehensively containing the works of the religious-cover-rippers).	كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ ﴿٧﴾
8. And what <i>adra</i> (profoundly caused you ^s to know) what (is) <i>Sejjeenen</i> (book comprehensively containing the works of the religious-cover-rippers).	وَمَا أَدْرَاكَ مَا سَجِّينٌ ﴿٨﴾
9. A book ^x <i>margoomon</i> (already marked/ numbered).	كِتَابٌ مَّرْقُومٌ ﴿٩﴾
10. <i>Waylon</i> ⁹ (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
11. Who ^r they ^z deny by the <i>Deen</i> 's ¹⁰ (Requital's) Day.	الَّذِينَ يُكَذِّبُونَ بَيِّمَ الْدِّينِ ﴿١١﴾
12. And not denies by it ^x except every an aggressor <i>atheemen</i> (iterative sinner).	وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. If (to be/ being) recited on him Our <i>Aya'te</i> ^w (Qur'anic statement) said [be]: the firsts' fables.	إِذَا تَتْلَى عَلَيْهِ ءَايَتُنَا قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٣﴾
14. Not-at-all ¹¹ . Rather <i>rana</i> ¹² (enwrapped/ swaddled) over their hearts what they ^z were earning.	كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

¹ *Waylon* (lengthy: stay in a valley in Hell/ bane/ woe).

² The word "المطففين" strictly, linguistically per se means they who slight others by defrauding through "measuring or weighting."

³ The word "اكتالوا" = "وزنوا." So, whatever is weighed is really measured and known. See اللسان.

⁴ The word "على" has nine different meanings, among them: from. See الهادي للكرمي، المعنى، لابن هشام.

⁵ This is "disapprobatory (condemnatory) interrogative, implying negation" = "سؤال إنكاري و تقريري" i.e. inquiry, which disapprove and condemns the addressees for driving the situation to such an inquiry.

⁶ There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "يقف".

⁷ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁸ The word "فجار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word "فاجر."

⁹ *Waylon* See footnote 1 above.

¹⁰ "Deen," = Day of Judgment, where each is accorded his/ her dues, good or bad. Also it could mean Islam, see (S82:9).

¹¹ See footnote 6402 above regarding "كلا."

¹² The word "ران" linguistically, means covered or engrossed. See اللسان.

15. Not at all. Verily they (are) a'n (regarding) their Lord then-day surely (are) mahjoboona (they who are veiled and excluded).	كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿٥﴾
16. Afterwards verily they surely (are) ssalo ¹³ (who broil they ^x on/ by) the Jabeema ¹⁴ (intensely-blazing Fire ^w).	ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿٦﴾
17. Afterwards (to be) said: this (is that) which ^x you ^c were by it ^x denying you ^z .	ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٧﴾
18. Not-at-all ¹⁵ . Verily the book ^x (of)the abra're ¹⁶ (dutiful, and righteous) surely (is) in an Elleyyeen (highest-ones) ¹⁷ .	كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿٨﴾
19. And what adra (profoundly caused you ^s to know) what (is) an elleyyouna (highest-ones).	وَمَا أَدْرَاكَ مَا عِلِّيُونَ ﴿٩﴾
20. A book ^x margoomon (already marked/ numbered).	كِتَابٌ مَرْقُومٌ ﴿١٠﴾
21. Witness it ^x the mugarraboona (they who are made nigh).	بَشَاهِدُهُ الْمُقَرَّبُونَ ﴿١١﴾
22. Verily the abrara ¹⁸ (dutiful-they and who are being expansive in their all around beautiful works) (are) surely in naeeme (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٢﴾
23. On the couches they ^z look.	عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿١٣﴾
24. Know [you ^s] in their faces a delight (of) the naeeme (permanent mental and physical delights in the highest chambers of Paradise).	تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿١٤﴾
25. Yusqawna ¹⁹ (they ^z are to-be/ being availed a drink)of raheegeen (consummately-pure wine) makhtoomen (that which is sealed-/ consummated).	يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿١٥﴾
26. Its ^x ketamo (seal/ terminus) ^x (is) musk; ²⁰ and in tha'leka (afar-that-it/) ^x ,so let compete the competitors.	خَتَمُهُمْ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَبِّسُونَ ﴿١٦﴾
27. And its ^x blending (is)of Tesneemen(high well in Paradise).	وَمَزَاجُهُمْ مِنْ تَسْنِيمٍ ﴿١٧﴾
28. A well ^w drink [by] ²¹ it ^w the mugarraboona (they who are made nigh).	عَيْنَا يَشْرَبُهَا الْمُقَرَّبُونَ ﴿١٨﴾
29. Verily who ^r ajramo ²² (they ^z who crime-committed) were of whom ^r they ^z believed, they ^z laugh (scornfully) ²³ .	إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنْ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿١٩﴾

¹³ The word "صَالُوا" transliterated "ssalo" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

¹⁴ The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See الراغب.

¹⁵ See footnote 6402 above regarding "كَلَّا."

¹⁶ See the Lexicon attached to this Translation for this great word.

¹⁷ The word "عَلِّيِينَ" means the most high. See اللسان.

¹⁸ See the Lexicon attached to this Translation for full elaboration on this great word.

¹⁹ The word "يُسْقَوْنَ" rooted in "أَسْقَى" and not "سَقَى." And "أَسْقَى" means *availed water for drinking*. See الراغب.

²⁰ The phrase "its seal(is) musk" is a figurative speech of Arabic tongue expressions meaning *with best end result*.

²¹ That is "from" it, i.e. *part of its drinkable drink*.

²² The word "أَجْرَمُوا" is made up of two parts: (1) "أَجْرَمَ" and (2) the "مُوا" = the *absentees masculine speakers'* pronoun for a plural. However, part (1) "أَجْرَمُوا" is a *past tense* for which there is no English correspondent verb. So, the closest approximation to that is: "*crime committed*," which slightly different then the original text.

²³ It must be noted here with respect to the word "ضَحَكٌ" which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself "ضَحَكٌ" = "فتح فاه و" (2) whereas "ضَحَكٌ مِنْهُ" = "سخر منه" (3) "ضَحَكٌ عَلَيْهِ" = "هزئ به" (4) "هزئ به" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها" = "الزهر و العشب و ضحكت الارض" In this great Ayah, "منها يضحكون" = "منها يسخرون" = "laughing" scornfully.

30. And if they ^z passed-by them (<i>the passers-by</i>) <i>yataghma- zona</i> (they ^z mutually wink their eyes malignly).	وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾
31. And if transposed they ^z to their families they ^z transposed <i>fakebeena</i> ²⁴ (<i>marveling and luxuriating wantoners</i>).	وَإِذَا أَنْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾
32. And if they ^z saw them said they ^z : verily these surely (<i>are</i>) strayers.	وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُونَ ﴿٣٢﴾
33. And not [were] they ^z sent on them keepers-up ²⁵ .	وَمَا أَرْسَلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾
34. So today, who ^r believed they ^z of the unbelievers they ^z laugh (<i>scornfully</i>) ²⁶ .	فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
35. On the couches they ^z look.	عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾
36. Have the unbelievers (<i>had been</i>) rewarded what they ^z were doing.	هَلْ تُؤْتَوْنَ أَثْمَارَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

²⁴ The word “فَكِهٍ وَفَكِهَةٍ” has many meanings, among them: (1) ناعم و مُعْجَب الذي ينال من أعراض الناس أو الأشر (2) ناعم و مُعْجَب. And among The Qur'an commentators it is agreed that that the Paradise's people are (1) معجبون و ناعمون ; = marveling and luxuriating; and the Hell's people are (2) أشيرين = wantoners. See اللسان.

²⁵ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

²⁶ See footnote 6449 above regarding “ضحك”. +